

endings differ for each person, subject pronouns need not be in Greek, e.g.:

= I drive.
 = you drive.
 = he/she drives.

expressed if they are emphatic, e.g.:

τονῶ, σὺ δὲ καθεύδεις. I am working, but you are sleeping.

2a

and translate into English:

λὼν καλῶ.
 εἰ ἐν τῷ οἴκῳ ποιεῖ.
 οὐ σπεύδεις;
 ῥάθυμος.
 εἰ.
 ἴον φέρει.
 ἄγρὸν σπεύδω.
 αἰεὶ τὸν δοῦλον;
 ἔστι ῥάθυμος.
 ἐκβαίνει ἐκ τοῦ οἴκου.

2b

to Greek:

is not hurrying.
 are you not working?
 hurrying the plow.
 hurrying to the field.
 lazy.

not strong.
 not a slave.

is not working.
 is carrying the plow to the field.
 lazy.

cative

the mood is used to express commands:

hurry! φίλαε > φίλει love! ἴσθι be!

ns (negative commands), μή + the imperative is used:

ive τὸ ἄροτρον. Don't take the plow!
 οὐ ἴσθι. Don't be lazy!

Exercise 2c

Read aloud and translate into English:

1. ἐκβαίνει ἐκ τοῦ οἴκου, ὁ Εὐαθρία, καὶ εἰλθέ δούπο.
2. μὴ κάθειδε, ὁ δοῦλε, ἀλλὰ πόνει.
3. μὴ οὔτω χαλεπὸς ἴσθι, ὁ δέσποτα.
4. λάμβανε τὸ ἄροτρον καὶ σπεύδε πρὸς τὸν ἄγρον.
5. κάλει τὸν δοῦλον, ὁ δέσποτα.

Slavery



A farmer on his way to market; he is followed by a slave carrying two baskets of produce and accompanied by a pig and a piglet.

The adult male population of the city-state of Athens in 431 B.C. has been calculated as follows: citizens 50,000, resident foreigners 25,000, slaves 100,000. The resident foreigners (*metics*) were free men who were granted a distinct status; they could not own land in Attica or contract marriages with citizens, but they had the protection of the courts, they served in the army, they had a role in the festivals, and they played an important part in commerce and industry.

Slaves had no legal rights and were the property of the state or individuals. The fourth-century philosopher Aristotle describes them as "living tools." They were either born into slavery or came to the slave market as a result of war or piracy. They were nearly all barbarians, i.e., non-Greek (a document from 415 B.C. records the sale of fourteen slaves—five were from Thrace, two from Syria, three from Caria, two from Illyria, and one each from Scythia and Colchis). It was considered immoral to enslave Greeks, and this very rarely happened.

The whole economy of the ancient world, which made little use of machines, was based on slave labor. Slaves were employed by the state, e.g., in the silver mines; they worked in factories (the largest we know of was a shield factory, employing 120 slaves); and individual citizens owned one or more slaves in proportion to their wealth. Every farmer hoped to own a slave to help in the house and fields, but not all did. Aristotle remarks that for poor men "the ox takes the place of the slave."

It would be wrong to assume that slaves were always treated inhumanely. A fifth-century writer of reactionary views says:

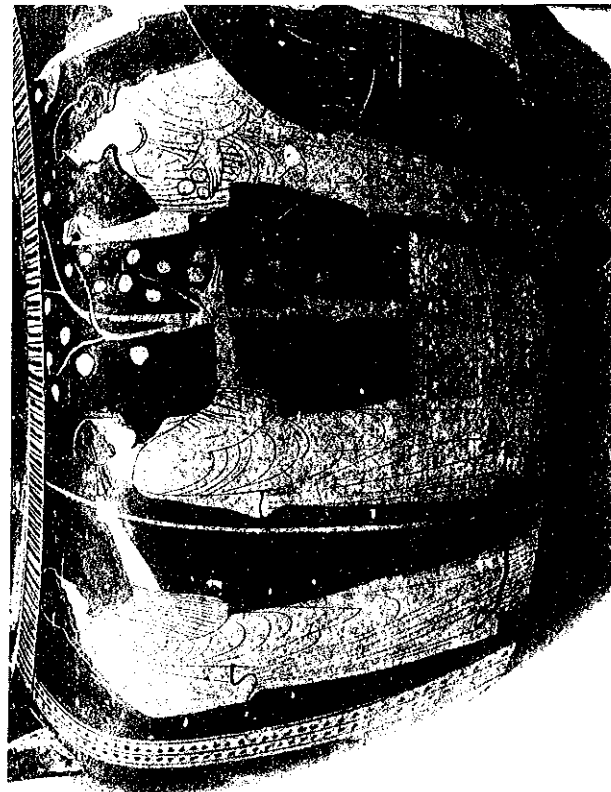
Now as to slaves and metics, in Athens, they live a most undisciplined life. One is not permitted to strike them, and a slave will not stand out of the way for you. Let me explain why. If the law permitted a free man to strike a slave or metic or a freedman, he would often find that he had mistaken an Athenian for a slave and struck him, for, as far as clothing and general appearance go, the common people look just the same as slaves and metics. (Pseudo-Xenophon 1.10)

Slaves and citizens often worked side by side and received the same wage, as we learn from inscriptions giving the accounts of public building works. Slaves might save enough money to buy their freedom from their masters, though this was not as common in Athens as in Rome.

In the country, the slaves of farmers usually lived and ate with their masters. Aristophanes' comedies depict them as lively and cheeky characters, by no means downtrodden. We have given Dicaeopolis one slave, named Xanthias, a typical slave name meaning "fair-haired."



Slaves working in a clay pit



Guiding Questions

1. The population of Athens was stated as "citizens 50,000, resident foreigners 25,000, slaves 100,000". That huge discrepancy, or difference in size, is notable. What does that say about Athens and Greece as a society?
2. If slaves served in the army, what does that say about the Athenian army?
3. What does it mean to be the "property of the state or individuals".
4. Only non-Greeks were slaves—it was considered immoral to enslave Greeks. Does that sound familiar to you? In what nation did something similar to that happen?
5. Re-read the quote by Pseudo-Xenophon. Please write down at least 2 of the most interesting things that you read in the quote that are *different* than American slavery.